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whom are as well read in the controversial literature of Europe as, at least, their English brethren. It is, nevertheless, the morality of the New Testament chiefly which is thus influential, and not its theological dogmas. These partake too much of the superstitions of the old world religions to retain their influence, and Mr. Lesley has done good service in showing that there is a religious evolution which necessarily ends in Pantheism—Christian, while discarding the special dogmas of orthodox Christianity.

We must here leave Mr. Lesley's book. It contains several errors of fact and various misnomers, possibly due to his want of books of reference. Its philological comparisons and deductions, although often ingenious, will not, we think, stand the test of accurate criticism. Again, Mr. Lesley has expressed certain disputed conclusions with too confident an air; while with others, relating more expressly to his peculiar views on Arkite Symbolism, we shall be surprised if many competent readers agree. On the whole, however, we can recommend Mr. Lesley's book as a careful summary of the facts bearing on the theory of evolution, so far as concern the origin and progress of man. It might have been condensed, and its style in some places altered with considerable advantage, but the circumstances under which it was written and published will in a measure account for this not having been done. In the interests of anthropological science we wish it every success.

SPROAT'S STUDIES OF SAVAGE LIFE.*

IN these days of sensational science, it is really refreshing to meet with a book sensibly and modestly written, and dealing, with the tact of a close observer, with facts, to the entire exclusion of grandiose theory. It would have been difficult for Mr. Sproat to have selected an arena for his studies less known, and hitherto more contemptuously regarded.

A short narrative of the circumstances which surrounded the author during the collection of his materials, will best explain why he was able to compress into a small volume so much that is valuable, from its bearing the stamp of truth. Mr. Sproat proceeded to Alberni, the

* *Scenes and Studies of Savage Life*, by Gilbert Malcolm Sproat. London: Smith, Elder and Co., 1868.

English name of the settlement on Nitinaht (or Barclay) Sound, in his capacity as one of the proprietors of that place, and held office as a colonial magistrate during the period of five years. Thus, he says himself, in his preface :—

“ I lived among the people, and had a long acquaintanceship with them ; I did not merely pass through the country. The information which I give concerning their language, manners, customs, and ways of life, is not from memory, but from memoranda written with a pencil on the spot—in the hut, in the canoc, or in the deep forest ; and afterwards verified or amended by my own further researches, or from the observations of my friends.”

Hence the air of freshness which is breathed throughout this pleasant volume, as will presently be seen. As a picture of savage life of our own day, and which cannot fail to interest on account of its probable analogy with savages of very remote ages, it is desirable to be very minute in the present attempt to summarise Mr. Sproat's observations. We may observe, in passing, that it is somewhat of a drawback that no map of the west coast of Vancouver's Island is given, as it would greatly add to the value of the book.

Mr. Sproat first entered Nitinaht, or Barclay's Sound, in August, 1860, and proceeded to form the nucleus of a settlement : although, properly speaking, the territory had already been acquired by a title derived from the Crown, it was found necessary to go through the formality of a further purchase from the Indians. After some negotiation, twenty pounds' worth of goods settled this preliminary ; but the next difficulty was to obtain a voluntary migration of the tribe in occupation. After waiting two or three days, Mr. Sproat appealed to them, and they removed to a short distance.

For a considerable time the settlers were engaged in setting up their new home ; and in this interval began to effect improved relations with their wild associates. At first, many attacks upon the settlement were anticipated ; but in time this all passed away and better opinions began to prevail. It may be mentioned that the Aht tribes look upon the sailors in ships as a separate tribe of King George-men, and they cannot understand why the fighting should all be left to a few individuals.

Before proceeding to an account of the tribes themselves, Mr. Sproat describes the features of the country, which seem to consist of land and water “ pretty much mixed,” as the Yankees say. Capacious inlets of the sea throw out arms into the interior of the country, and the broad surface of these sounds are studded with rocky islets—as in the Scar in the north-west of Europe—covered with scrubby, hemlock, cedar, and pine trees. These pine forests clothe the sides of the mountains, and

the whole district is singularly rugged and mountainous, resembling parts of the highlands of Scotland. "The back of the world, brother," an old Gaelic woman once said on coming to this district; "you are bringing me to the back of the world."

With regard to the natives of this wild country, it would seem difficult to estimate the population exactly, but between Pacheenah and Nespod there appear to be twenty distinct tribes of the Aht nation. In number these tribes vary greatly. Some consist only of five persons, as the Manosaht, on Klah-o-quaht Sound; and the largest tribe, the Nitinaht, numbers 400; they average about 80 individuals per tribe, and are all more or less nearly connected. In an appendix, Mr. Sproat gives their native names and numerical strength, to which the reader can refer. The average ages of their men, taken in one tribe, the Opechisaht, in 1864, seemed to be about fifty-three; and the most influential chief was then fifty-five years of age. The tribes are not confederated, and they practise different arts: one is skilled in canoe-making, another in painting boards for ornamental work, and so on. Even in matters of cultivation, the tribes maintain a custom of growing one article, and bartering it with their neighbours. In physiognomy the Aht tribes differ; faces of the Chinese and Spanish types may be seen, and they vary also in intelligence. No political supremacy is specially assigned to any tribe. A mythological personage, Quawteaht, is supposed to have originally given them their tribal names, as Toqu to the Toquahts, Ohy to the Ohyahts, Nitin to the Nitinahts, the *ah*t in all cases being added in respect of the memory of their legislator. The language has not varied for centuries. A vocabulary of this is given by Mr. Sproat, and may prove interesting to philologists.

"The external features of all the natives along this coast are much alike; but one acquainted with them can generally distinguish the tribes to which individuals belong. I have noticed that the slaves have a meaner appearance than the free men, and that those few small tribes who dwell inland, along lakes and rivers, and who live on a mixed diet of fish and flesh, have a finer stature and bearing than the fish-eaters on the coasts. . . . Individuals may be found in all the tribes who reach a height of five feet eleven inches, and a weight of a hundred and eighty pounds, without much flesh on their bodies. The extreme average height of the men of the Aht nation, ascertained by comparison of a number, is about five feet six inches; and of the women, of about five feet and a quarter of an inch, a stature which equals that of the New Zealanders.* Many of the men have well-

* It may be mentioned, that the author severely criticises the absurd description of the Ahts as given by the Abbé Domenech, who, in this case, as in several other matters, evinces crass ignorance of anthropological science.

shaped forms and limbs ; none are corpulent, and very few are deformed from their birth. I have, however, seen very few who had been born crippled ; one, with withered crooked legs, stiff at the knees, was an excellent canoe-man. The men, as a rule, are better looking than the women. The latter are not enticing, even when young, though one meets with some good-looking women ; but these, in a few years after reaching womanhood, lose their comeliness. They are short-limbed, and have an awkward habit of turning their toes in too much when walking."

The men are described as strong, with great powers of endurance, going a long time without food ; their complexions are of a dull brown. They all swim well, and cannot be beaten as divers ; they bathe every day until after middle life. The men's dress is a blanket ; the women's a strip of cloth, or shift and blanket. The men have but little beard or whisker—hair is never shaven, is black or dark brown—slaves wear the hair short : to cut off an Indian's hair is a punishment, as he is thereby exposed to the derision of the tribe. The face is rather broad and flat—the mouth and lips large—the skull fairly shaped—the eyes small and long, and deep set, very dark hazel—the nose is remarkably well-shaped in some instances : a piece of cockle-shell, a brilliant ring, or a bit of brass, is often put through the cartilage, and similar ear ornaments are worn by both sexes. The teeth are regular but stumpy. There is no tattoo, but they paint the face. The women cease to paint at twenty-five, and then wear feathers in the hair. In war time the face is blackened by the warriors.

The heads of Aht children are but slightly deformed, only as much as the resting in the cradle may suggest. "The infant is laid soon after birth on a small wooden cradle, higher at the foot than the head. A padding is placed on the forehead, and is pressed down with cords, which pass through holes on each side of the trough or cradle ; these being tightened gradually, the required pressure is obtained, and after a time the front of the skull is flattened." This does not appear to injure the brain. The tribes age rapidly ; they do not gradually pass from the full vigour of manhood into old age.

The author enters into minute particulars as to their houses, their feasts, and their customs, which it would be impossible to give space for here. These resemble those of many neighbouring tribes, and present the main features of savage life. Sometimes the occurrences in the settlement of Alberni savoured somewhat of the ludicrous, as the following will show:—

By accident rather than design, one of the men at an outlying farm, the potatoe-fields of which the Indians were in the habit of plundering, shot an Indian with a pea, which penetrated into the left lung, and it became necessary to hold an inquest—at which the author, in his magisterial quality, presided.

The first difficulty was to find a doctor to make a *post mortem* examination : this was surmounted by the fact of one of the woodmen having once been a staff surgeon in the British army—his diploma being in his chest. A motley jury was then sworn, and the culprit brought in. The principal testimony consisted of the fact of the pea being found, and of the prisoner's own words to his companions, "Jack ! I've shot an Indian !" The jury was duly charged and dismissed to find a verdict ; it being evidently supposed by the author that some kind of verdict, as "accidental slaying," would be found. The jury were a long time gone, and the surprise of the magistrate must have been extreme when the verdict was, "we find the Siwash (name of his tribe) was worried by a dog !" The judge, who could scarcely maintain his gravity, sent them back to find a verdict in some slight degree probable ; and, after a longer time, the jury reappeared and said, "we say he was killed by falling over a cliff !" the country for a mile round the body was as flat as a table. It was of no use, the men hung to their companion ; and the neighbouring Indians were rather pleased than otherwise at the transaction, as the man belonged to a distant tribe.

In terse and vigorous language, the author describes the native manufactures, the condition of the slaves, the marriage customs, the tribal ranks and political system.

Especially valuable to the philologist is the chapter on the language of the Ahts and the vocabulary at the end of the volume, which is extremely full.

The religion of the Ahts formed a considerable subject of inquiry on the part of the author, and his remarks on the difficulty he found in arriving at any conclusions on this head, are most interesting, and indeed anthropologically valuable. He says (p. 205) :—

"I was two years among the Ahts, with my mind constantly directed towards the subject of their religious beliefs, before I could discover that they possessed any ideas as to an overruling power, or a future state of existence. The traders on the coast, and other persons well acquainted with the people, told me that they had no such ideas, and this opinion was confirmed by conversation with many of the less intelligent savages ; but at last I succeeded in getting a satisfactory clue to such information as this chapter contains. Is it not possible that many otherwise observant travellers have too hastily assumed, after living a few months among savages, that they had no religion ? It is no easy attainment to know the language of savages conversationally ; and to get their confidence—particularly the confidence of the intelligent Indians—is a still more difficult task. *A traveller must have lived for years among savages, really as one of themselves, before his opinion as to their mental and spiritual condition is of any value at all.* The fondness of the Ahts for mystification, and the

number of 'sells' which they practise on a painstaking inquirer going about with note-book in hand, are unexpected and extraordinary on the part of savages, whom we regard as so mean in intelligence. They will give a wrong meaning intentionally to a word, and afterwards, if you use it, will laugh at you, and enjoy the joke greatly among themselves."

It would seem that their religion, such as it is, consists in sun and moon worship, the former being feminine, and the latter masculine. Of a supreme and beneficent being they know nothing; but they seem to have some idea of a vague being of destiny. This being they call Quawteaht, but hold that he was once a man as they are. He is now chief of a happy shadow-land, whither they also hope to go at some time or other, to live as the guests of Quawteaht; but this, they believe, is only for chiefs and warriors. Quawteaht and Odin are alike, the author says; they drive away the pauper and the bondsman from the doors of Valhalla; in this, by the way, resembling the beadle of a modern fashionable church. He is regarded as the framer, but not exactly the creator, of all things; some special things excepted. Some say he made the sun and moon; but others say they are superior to him, although they are more distant and less active. But the earth, and trees, and rocks, and all the animals owe their existence to his formative power. He also gave names to everything; even to the Indian houses, which were inhabited by birds and beasts, subsequently changed into Indians, a species of Darwinism of a vague kind. They also believe in an evil spirit; but Quawteaht and the evil spirit, perhaps Tootooch, receive no worship as the sun and moon do. There are rude ideas of transmigration or transformation into animals, and, indeed, pre-existence in that form, as noted above. Chay-her is the name given to a country deep down beneath the earth, where all those go who do not go to Quawteaht. In this country things are much as they are on the earth, but with inferior houses, no salmon, and very small deer. All these matters are under the care of their medicine men, who are as superstitious as the common run of their class. Their medical usages are very primitive; but they employ many simples, which Mr. Sproat recommends to the attention of physicians.

The form of burial is neither by incremation nor interment. The practice is to place the chiefs and young girls in rudely-constructed boxes, fastened upon trees about twelve feet from the ground; a white blanket is thrown over the box, and four or five torn blankets hung on neighbouring trees. Old women, and men and boys of no rank, are wrapped in worn blankets, and left on the ground. Secluded headlands are commonly used for Aht burial-places, and anthropological

explorers may perhaps avail themselves of the hint in order to obtain crania of this interesting people.

The great experience of the writer of this volume among savages will render the extracts we are about to make from his concluding chapters, in which he considers the effect upon savages of intercourse with civilised men, and upon the disappearance of autochthonous races, most interesting to anthropologists. Indeed a work so full of descriptive anthropology we never read.

Learned bishops sometimes rush in where anthropologists fear to tread, and an exemplification of this unhappy fact is given in the following extract from a speech made by Dr. Selwyn, Bishop of New Zealand, at Manchester, on the 7th of October, 1867, which is placed by Mr. Sproat at the head of the remarks from which we shall take some portion.

The right reverend gentlemen, probably emulating Parson Brownlow, Mr. Spurgeon, *et hoc genus omne*, thus delivers himself :—

“They had heard it said that it was a law of nature that the coloured races should melt away before the advance of civilisation. He would tell them where that law was registered, and who were its agents. It was registered in hell, and its agents were those whom Satan made twofold more the children of hell than himself.”

Far be it from us to dispute the authority of the episcopal assertion. It is well-known that such registration does take place, as we have on our shelves verified copies of two similar documents, being contracts between His High Mightiness Prince Lucifer, of the one part, and Master Urban Grandier (“done in this year and on this day”) of the other, and in the second instance ratified by the Council of Demons. Signed by Lucifer, Beelzebub, Satanas, Elimi, Leviathan, and Astaroth, and countersigned by the Secretary of the Council, Baalberith. But in anthropological matters we are disposed to think that the authority of the gentlemen of Dante’s and Faust’s favourite regions is at least open to criticism.

Mr. Sproat thinks, and justly, that if the bishop desires to influence the opinions of reasonable men on this difficult point, he must use other language than this. Indeed, it seems strange that the experience of the prelate among the Maori should have led him to such conclusions. The permanent occupation of any territory by civilised men must mean the extirpation, more or less remote, of anterior races occupying the soil, and antagonistic to civilisation. But whether it be possible to so modify occidental civilisation as to render a part of it acceptable to savage or oriental nations, is entirely another question. That is a purely anthropological question. Mr. Sproat very properly puts it thus, and as in the main we agree with that gentleman, we shall avail ourselves rather of his words than our own.

"By the expression 'savage native population,' I distinguish between the rudest untutored races and aboriginals of finer native races more capable of civilisation ; with these latter, or with an improved remnant of them, it is not yet shown that English colonists, or their descendants, will not intermix. I hope it may be shown in New Zealand that such intermixture is possible, but, as far as experience has taught us, it is extremely improbable that any large population of English descent will mingle their blood and grow up side by side with any race that differs widely from them in character and in civilized culture. *In all dominant races, indeed, there is, to a large extent, an aversion to intermixture with other people—whether civilised or uncivilised.** For instance, the English colonists have not yet shewn any tendency to amalgamate with the descendants of the French in Canada, who live close to them in the same country, and are almost on the same level of civilisation, and whose women are most attractive."

After insisting upon the necessity of correct ideas as to the effect of colonisation upon native races, he proceeds to say that although the idea of extinction may be regarded by some with repugnance, as leading to a harsh treatment of the natives, he has himself no apprehension in the matter, and rather looks upon this possible extinction as a stimulant towards acts of justice and forbearance on the part of civilised settlers, if a clear view could be obtained of the importance of the crisis. He then proceeds :—

"Several agencies—moral as well as physical—are concerned in the disappearance of aborigines before intruding civilised settlers, and these agencies must be properly estimated by the inquirer who seeks to form a right opinion on the subject. The problem he has to solve is a difficult one, which requires facts, and not theories, for its solution, and unfortunately we possess few accurately observed facts that bear on the question. These, indeed, will always be hard to obtain, owing to the want of opportunities by travellers and the difficulty of observing precisely the particulars of change which accompany the continual intermixture of two different races—the one civilised and the other not."

He then states the first question to be whether there be not in these races elements inherent to their nature leading to decay, and which are powerfully stimulated and intensified when the race habitually consorts with individuals of a superior race. He cites the experience of the Jesuits in California, and of others in proof of this, and we are disposed to consider it as extremely likely that the juxtaposition of the unquestionably artificial civilisation of Europe and the uncivilised native life of savagedom, may have a tendency to appal and obscure the savage mind—in fact, that the mere presentation of a foreign and novel state of existence may frighten the "noble savage," first out of his wits, and then out of existence altogether.

* The *italics* are the reviewer's, not the author's.—ED. ANTH. REV.

At any rate, it is an indisputable fact that the native inhabitants of British Columbia, from the report of intelligent fur traders, have appreciably decreased. Ardent spirits at the time had not been introduced, and the inevitable deterioration produced by intermixture of alien races, with its premonitory symptoms of decay by a train of diseases, had, on Captain Cook's visit, already set in, and at the present time a population of four thousand individuals has dwindled down, without epidemics or outside influence, to six hundred. This may partly be attributed to breeding in and in, but it is emphatically not the result of civilisation. Mr. Sproat says :—

“The natives have remained in almost a primitive state, only visited occasionally by a ship of war or a trading schooner ; they have had plenty of food and better clothes than they possessed prior to their knowledge of blankets, and their number has not been lessened by any epidemic, nor by the division or emigration of any of the tribes.”

It may be urged that the occasional visit of a ship of war—in fact, an incursion of Jack Tar, may have a deteriorating influence. In some cases it must have been so, but discovery-ships are usually under the charge of officers of the navy capable of restraining their men from undue excesses. Perhaps it would be wise for the Government to issue specific and peremptory instructions as to men's leave in savage countries. In the case of the Nootka, or Moouchaht, population, it is proper to state that the Nootka women do not visit any white settlements for the purpose of prostitution. Anthropologists do not pretend to the protection of aborigines, but they at the same time have no interested motives in their extinction ; to them the negro and the red man afford interest and instruction alike ; but, unlike a very unfortunate, not to say malignant, set of men at the present day, they do not desire to exalt the inferior at the expense of superior races. If the tendency is that they die out, that tendency, thus a natural one, cannot be finally arrested, although mitigation may be possible. Bishop Selwyn's sweeping assumption concerning the “chancery” of the “other place,” may whistle down the wind. Let us, however, rather return to the consideration of facts.

Referring to the tribes among whom the author lived for over five years, those upon Nituaht or Barclay Sound, he is clearly of opinion that they would have declined just as speedily without the introduction of cultured men. During the whole of the period just named, these savages received the greatest kindness, and improvements of every description were made in their dwellings, food, and raiment, the use of ardent spirits being also strictly prohibited—in fact, every care and forethought was taken to leave these men in the enjoyment of their native customs, with such advantages of civilisation as they might voluntarily adopt. Yet what did the effect of the presence of this orderly settlement prove to be on the savage native as a whole ?

At first no symptoms either favourable or unfavourable were exhibited ; the influence probably working but slowly in any direction. They appeared to like to give occasional labour in the settlement, purchasing new planks and blankets with the money they earned. Change of dress did not ensue, the blanket maintaining its supremacy over the European costume, although, for a short time, some few, in a spirit of masquerade, swaggered about in the cast-off clothes of the whites. During the first winter they lived upon what they purchased from the whites—rice, flour, potatoes, etc. ; but this innocent state was doomed to change, and the instability of savage character, wherever existing, soon established itself.

Some of the young sharp-witted Indians became suddenly what Mr. Sproat happily calls "offensively European ;" but the great mass of natives retired to their villages and remained in seclusion, heavily brooding over the fancied—to them, indeed, real—wrongs committed by the intrusion of the whites. Yet there was no ill feeling ; the curiosity of the savage had been satisfied, and his mind had become confused and stunned, as it were, by the machinery, steam vessels, and energetic labour of civilised man ; he was despondent and discouraged. This, as Mr. Sproat urges, has its analogy amongst white men.

"The same feeling, in a comparatively small degree,—a beaten, cowed feeling, with a sense of some loss of self respect,—must have been experienced by most men, at some change of their work or condition in life, which has brought them suddenly among men vastly their superiors in general, and also in special intellectual ability and force of character" (p. 278).

We may here remark, in passing, that probably the main advantage of civilisation does not consist in the prolongation, by superior conditions, of human life, or in the enjoyment of greater material comfort ; but in the gradual removal, by healthy emulation, of this very oppressive feeling of inferiority. The civilised man tries again ; the savage resigns the task in despair.

To return to the immediate subject. The natives soon grew more than usually suspicious ;—what did the white men mean ? They did not want the white men. Why, then, did the white men come ? Thus they argued. In the commencement of the settlement they said they did not want to sell their land or their water. A subtle influence was sapping the confidence of the Indian mind in his old pursuits and superstitions. Sicknes ensued among those living near the settlement. Sproat especially says that spirits, syphilis, and similar destructive agencies, were not and could not be at work. Fear proved, as suspected, the main cause of illness ; and diseases produced by terror, such as diarrhœa, dysentery, and the like, prevailed, pushing up the death-rate to a great degree.

"Nobody molested them; they had ample sustenance and shelter for the support of life, yet the people decayed. The steady brightness of civilised life seemed to dim and extinguish the flickering light of savageism, as the rays of the sun put out a common fire."

Three modes of action upon savage tribes have generally been suggested by the untravelled *οἱ πολλοί*, and it is somewhat interesting to observe how, in the main, the imaginative faculties of this class of man are at variance with observed facts. First, every colonist is elevated into a monster of injustice and cruelty; second, he is presumed to carry with him "all the ills that flesh is heir to," and to spend the majority of his time in the practical dissemination of diseases; and finally, the "home-keeping" purists, with "homely" wits, enlarge, with the unctuousness of a Chadband, upon the hopelessly vicious tendencies contracted by every one who leaves his native land to seek fortune and comfort on such barren and inhospitable shores, to be fertilised by his energy and industry.

Mr. Sproat considers that it may be "affirmed as an historical fact that very little violence has been used by English settlers generally in superseding weaker races." While many cases of cruelty can no doubt be proved, yet, in the main, the history of the intercourse of our countrymen with savages is creditable. Allowances have to be made for the settler. His position is widely different from the salaried mercantile emigrant or clergyman. What is a settler to do under circumstances of very small capital, and probably a total absence of many of the absolute necessities for mere animal existence?

"Not content—like the lazy savage—to be a fisherman or hunter, he takes a firm hold of some object for his labour that presents itself to his grasp, and is prepared immediately to defend his acquisition, and to protect his family, if assailed."

As a squatter on some unoccupied land, he feels himself somewhat differently situated from a mere labourer; he has not only to fight for existence, he is raising land value, and the original wrong of intrusion gradually becomes a right by such improvement. It is only in extreme cases that he interferes with the savage, and that individual necessarily migrates, and perishes without absolute open cruelty on the settler's part. Next comes the question of diseases, said to have so great an effect in destroying the savage. Diet of a new kind, rum, and the—to a savage—unintelligible religion of the European, must act both on mind and body, and thus render him receptive of alien and fresh forms of disease; but Mr. Sproat has serious doubts as to what ideas are intended to be conveyed when it is said that diseases are carried by civilised man among the savages.

"What," he asks, "are these diseases thus carried from England

by emigrants—diseases contagious in their nature, yet harmless in a crowded ship—destructive on shore to the aborigines only? Phthisis, small-pox, syphilis,—what? I believe the last-named disease alone is meant; but as this disease prevails among savages generally in their primitive condition, though in a milder form than among civilised men, the introduction of it, even if it occasionally happens, cannot be charged against the colonists as a race. Syphilis, and several other diseases, assume a peculiarly virulent character when the two races commingle. More than this cannot, I think, in relation to this subject be said of it."

Turning to the subject of "vices," it is most unquestionable that people mean by this the English vice of drunkenness, and the example it affords to the savage. Now, in this case the savage is playing with edged tools; whether the settler be sober or drunk, the savage, in his inexperience, never practises temperance. It is not in his childish nature to estimate the effect of what he takes: and whose office is it to point this out to him? Not that of the settler, who has no time; nor of the missionaries, whose efforts, as a class, are directed towards the accumulation of wealth, and the establishment of a religious supremacy. The magistrate, the lover of order, and the scientific explorer, alone have any interest in doing so. But how few are these? Let governments encourage science, and these evils may be arrested. There is no middle course in this. Anthropologists alone can suggest the proper practical means.

In the following conclusion all will agree:—

"The Indian loses the motives for exertion that he had, and gets no new ones in their place. The harpoon, bow, canoe, chisel, and whatever other simple instruments he may possess, are laid aside, and he no longer seeks praise among his own people for their skilful use. Without inclination or inducement to work, or to seek personal distinction,—having given up, and being now averse to his old life,—bewildered and dulled by the new life around him, for which he is unfitted, the unfortunate savage becomes more than ever a creature of instinct, and approaches the condition of an animal. He frequently lays aside his blanket and wears coat and trousers; acquires perhaps a word or two of English; assumes a quickness of speech and gesture, which, in him, is unbecoming, and imitates generally the habits and acts of the colonists. The attempt to improve the Indian is most beset with difficulty at this stage of his change from barbarism; for it is a change, not to civilisation, but to that abused civilisation which is, in reality, worse than barbarism itself. He is a vain, idle, offensive creature, from whom one turns away with a preference for the thorough savage in his isolated condition."

At this stage of the Indian's progress the effects of drink are most exhibited. The symptoms produced are inconceivable to those who have only seen civilised drunkards. To the savage it is a consuming

indulgence, "producing madness, rage, and frantic excitement, followed quickly by disease, languor, despair, and death." The habitual contact of the savage with a superior people also renders him peculiarly sensitive to disease, especially to sexual disorders.

The author takes but a desponding view of what may be done towards saving the savage races. Isolated bodies of savages may be benefited, but the majority, never. Into this Mr. Sproat briefly enters; but in this already too extended notice, we have no space now to enter. It is sufficient to add, that emphatic testimony is borne to the utter failure of ordinary missionary enterprise; the grandiloquent reports sent home are utterly untrustworthy, calculated to give totally wrong impressions, and to perpetuate a system of heartless fraud.

K. R. H. M.

THEOLOGICAL PHILOLOGY.*

THIS Book is an illustration of the remark "what great effects from trifling causes spring." Newton deduced large physical laws from the fall of an apple, and our author has arrived at many deductions of great importance, having started from the simple question "how did John and Jack become synonymous?" The progress from the starting point was made through the relations between other names of ancient origin and modern ideas. On finding that such cognomina as Elizabeth, Anna, Isabella, and others, date from a remote antiquity, Dr. Inman has investigated such ancient names as occur in the Bible and elsewhere, with an especial eye to the ideas which dictated their adoption.

Our author shows that appellatives amongst the Shemitic nations were not hereditary; there is, for example, no "David the second," nor "Solomon the third," spoken of in the Scriptures. He tells us, too, that cognomina were given at birth, or shortly afterwards, whence he deduces the corollary that if a name is assigned to an historic personage which describes his character, the reader must believe that the cognomen was invented by the historian who tells of the man, rather than given by authority when the individual was young. Thus,

* *Ancient Faiths embodied in Ancient Names; or, an Attempt to trace the Religious Belief, Sacred Rites, and Holy Emblems of certain Nations, by an interpretation of the names given to children by priestly authority, or assumed by prophets, kings, and hierarchs.* By Thomas Inman, M.D., printed and published for the author; to be had through Trübner, Paternoster Row, and all booksellers. 8vo., pp. 789 (*largely illustrated*).